THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840.]

"Little nameless acts of kindness, little silent victories over favorite temptations—these are the silent threads of gold which, when woven together, gleam out most brightly in the pattern of life."—SMILES.

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ERRORS OF TRANSLATORS.

I SEE in the STAR of the 12th inst. a free invitation to readers to write articles for publication in the same, and as the editor promised to put into proper shape for presentation to the public anything that may be sent to him for this purpose, I herewith venture to write something that I think may be of interest.

Our 8th Article of Faith says: "We believe the Bible to be the Word of God, as far as it is translated correctly; we also believe the Book of Mormon to be the Word of God." By saying we believe the Bible "as far as it is translated correctly," some have come to the conclusion that by this the Latter-day Saints put themselves in a position of altering the Bible to suit their own purpose. To prove that there are errors in the Bible, and that we do not alter it to suit ourselves, I wish to quote Isaiah 42: 19, which reads as follows: "Who is blind, but my servants? or deaf, as my messenger that I sent? who is blind as he that is perfect, and blind as the Lord's servant?" Those who have prepared the Revised Version have gone a step further by saying, "who is blind as he that is at peace with me?"

My father once quoted this passage to a reverend gentleman, who said that every word of the Bible was correct; and as he did not believe in the "Mormons," the question was asked him: "If the Latter-day Saints have not the truth nor authority from God to preach the Gospel, are you, being one of the Lord's servants, blind?" To which the gentleman replied that he had read this chapter in Isaiah's book several times but had never noticed this passage before. "How would you read it?" he inquired. My father referred him to the 8th Article of our Faith, and then explained that no doubt those who translated the Bible sometimes made slips and flaws. He thought this passage should read something like this, "For I will send my servants unto you who are blind; yea, a messenger to open the eyes of the blind, and unstop the ears of the deaf; and they shall be made perfect notwithstanding their blindness, if they will hearken unto the messengers, the Lord's servants." The reverend gentleman considered that rendering more correct. Anyone who is acquainted with different languages will easily see that in translating the Bible into English it would be an easy matter to mix the words up.

Ezekiel 14: 9 reads as follows: "And if the prophet be deceived when he hath spoken a thing, I the Lord hath deceived that prophet, and I will stretch out my hand upon him, and will destroy him from the midst of my people Israel." To my mind there is something wrong about this passage, as I do not think the Lord would command any of His servants to prophecy contrary to his mind and will, and then punish him for it; but I am of the opinion that there is a word or two left out. If we were to read it like this, "And if a prophet be deceived when he hath spoken a thing, I the Lord have *not* deceived that prophet: therefore I will stretch out my hand upon him, and will destroy him from the midst of my people Israel," it would appear more reasonable. The same thing happens in Isaiah 2: 9, which reads: "And the mean man boweth down, and the great man humbleth himself; therefore forgive them not." In the Book of Mormon (II. Nephi 12: 9) this verse reads as follows: "And the mean man boweth *not* down, and the great man humbleth himself *not*, therefore, forgive him not." Here we see that the word "not" is omitted twice, which when inserted makes a great difference.

Another passage which I believe is not exactly correct is II. Samuel 12: 13, which reads as follows: "And David said unto Nathan, I have sinned against the Lord. And Nathan said unto David, the Lord also hath put away thy sin; thou shalt not die." Part of this passage I find is commonly used by some preachers to substantiate their belief that all that is neccessary for salvation is faith and a confession of sin, for they say that David obtained mercy when he confessed, saying, "I have sinned against the Lord," and the answer was, "The Lord hath put away thy sin, thou shalt not die." If we refer to I. Chronicles 29: 28, we find that

David did die, and in I. Kings 2: 10 it says that he "was buried in the city of David." Also we find (Acts 2: 29) "that he was both dead and buried," and his sepulchre was still with them in that day, and in the thirty-fourth verse it distinctly states that David had not ascended into the heavens; and as that was after the Savior's resurrection it proves that he was not resurrected when the Savior rose from the grave. When we take these passages of Scripture into consideration, then we can see that the latter part of II. Samuel 12: 13 should read quite different.

Instead of the Latter-day Saints altering the Scriptures to suit themselves, from a pamphlet I have before me, written by a sectarian, it appears to me that the accusers are guilty of that offence themselves, for I find it refers to a reverend gentleman who in converting (?) a criminal uses part of two different verses to suit his purpose. He first quotes part of Colossians 1: 20, "And having made peace through the blood of his cross," etc., and then goes on to Galations 3: 13, "Christ hath redeemed us from the curse of the law, being made a curse for us." I wonder why the remainder of the foregoing verses are not fully quoted; but perhaps it is done to pervert the truth, the same as many people do who believe in baptism and quote part of Acts 2: 38—"Repent and be baptized."—and leave out the remainder of the verse where it tells us that baptism is for the remission of sins.

I find in conversing with members of different sects on the subject of baptism, and in quoting to them John 3: 5, which reads as follows: "Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God," that they interpret the word "water" to mean "word," but I was never taught when I went to school that w-a-t-e-r spelt or meant word. A child going to school is not so ignorant as to believe that. This interpretation reminds me of a north country pilot who wanted to learn to read. After learning the alphabet, he was learning to spell, and on spelling the word "r-a-v-e-n" he pronounced it "bird," according to the picture at the top of the leaf. But I cannot help but think that the former is a good deal worse than the latter.

One of my Christian friends told me the other day that children are all born with sin, but that the Savior was the only one born without sin. When I said that if *all* children are born with sin, the Savior must also have been born with sin, he told me that I was speaking blasphemy, and that children required the ordinance of sprinkling (which he first termed baptism), and if they should die without this ordinance they would not be saved, but consigned to hell. Now, to my mind, it seems more like blasphemy to say that children are born with sin, and a mockery in the sight of God to perform the ordinance of sprinkling, for we find the Savior took the children in His arms and blessed them, saying, "Of such is the kingdom of heaven.'

In conclusion, I would like to say that I am pleased to belong to a Church in which the members do not mix up or alter the Scriptures to suit themselves, but who have the gift of the Holy Ghost whereby they can discern the truth.—NICHOLAS P. PETTERSSON.

WHY I CHANGED MY RELIGION.

I HAVE taken much interest in reading the conversions which have appeared from time to time in the MILLENNIAL STAR, and trust that this little of my own experience may be of interest to others. I wish to relate how I became a Latter-day Saint after being a Primitive Methodist for twelve years. I used to think that no church on the earth followed the teachings of the Bible more closely than the Methodist Church. Of course, at that time I had not heard of the Church of Jesus Christ of Latter-day Saints. One day while pursuing my usual occupation I saw a gentleman going from door to door distributing what I supposed were advertisements. I requested him to give me one, and was surprised to see that it was a Gospel tract. I began to read it. I remember the first few words that my eyes rested upon; they were these: "Can all the sects be right?"

This caused me to stop and think, and as I pondered over the matter, I was led to the conclusion that there could be but one true Church; that while all the different denominations had some truth, none of them had all the truth. I asked myself the question, "Do you *know* that the church to which you belong is the true Church of Christ?" I answered that question by saying that I did not know for a surety that I was a member of the true Church, but that I believed or thought I was. I could see that my faith was not built upon a sure foundation, and that I was liable to be shaken. While I pondered over these things, the following scripture presented itself to my mind, "There is a way which seemeth right unto man, but the end thereof is death." I said to myself, "The way in which I have been walking has seemed right to me; but no doubt the members of all the different sects believe that they are also in the right way. It seems to me, however, that some must be wrong."

Now, I am thankful to say that I had a desire in my heart to know the truth, to know the right way, the straight and narrow path. I felt that if I could but find the truth and the right way I would be willing to make any sacrifice for them. I began to investigate the doctrines set forth by the Church of Jesus Christ of Latter-day Saints; I compared them with the doctrines of the Bible, and to my surprise, I found the former in perfect harmony with the Word of God. During my investigation I was told all

manner of wild stories about the Mormons, and these tales had such an influence upon my mind that I was tempted at times to abandon my study. Among the stories which were told me was one which represented the Latter-day Saints as having discarded the Holy Bible and having introduced the Book of Mormon in its stead. This I knew to be false, for in the publications of the Church which I had read the doctrines which they contained were supported by Bible evidence exclusively. So I thought that perhaps there was no more foundation for the other stories than this one. My association with the Latter-day Saints gave me a most exalted opinion of them. I found them to be men and women of sterling character, and I felt sorry when I thought of the false reports that had been circulated concerning them. The Elders of the Church advised me to not place my faith in man, but to pray to the Lord to reveal to me if the Church of Jesus Christ of Latter-day Saints were the true Church. I acted upon this advice: I petitioned my Father in heaven to lead me aright and to prevent me from being led astray. I asked Him, provided the Church of Jesus Christ of Latter-day Saints were the true Church, to lead me into it; but if it were not, to keep me far from it.

My conversion to Mormonism was not instantaneous, but gradual. It was like the seed sown by the farmer, which springs up, first the blade, then the ear, after that the full corn in the ear. A whole year passed before I became a member of the Church. Even on the morning of the day of my baptism I did not know that I would become a member of the Church that day. A baptismal service was to be held, and I had decided to attend the ceremony. I prayed to the Lord that morning that if it were His will that I should be baptized, that I might be led to obey the ordinance, and if not, that I would take it as an evidence from Him that the Church of Jesus Christ of Latter-day Saints was not recognized by Him as His Church

I had been at the baths in London but a short time when I requested Elder Jarvis to baptize me, feeling confident that the Lord was leading me. I had to borrow clothes in which to be baptized, as I had not brought any with me, not knowing that I would be baptized. After baptism I received the gift of the Holy Spirit, and I found the words of the Savior to be true when He said that the Spirit would be in a person like a well of water springing up unto eternal life. I have been surprised many times at the answers which I have able to give to people when questioned concerning the principles of "Mormonism." I can also say that I have learned more truth during the few months I have been in the Church of the Saints than I learned during the twelve years of my connection with the Methodist Church. For all His blessings I give thanks and praise and glory to God.

Respectfully your brother,

F. PRATLEY.

MINUTES OF THE BRISTOL CONFERENCE.

THE semi-annual Bristol conference convened at 27 St. George's Place, Cheltenham, on Sunday, September 29th, 1907, President Charles W. Penrose of the European mission, President Richard J. Smith and nineteen traveling Elders of the Bristol conference being in attendance. After extending a hearty welcome to the Saints and friends present, President Smith said he was pleased to report the conference in a very thrifty condition. The general and local authorities were presented and unanimously sustained in their respective offices. The labor and statistical report was read and accepted.

Elder Benjamin Weston was the first speaker, relating his experiences in the mission field. Elder James A. Berry was the next speaker. Mentioned the absence of Brother William Howell who had emigrated to Zion. Spoke interestingly on the Godhead, showing the difference between the god of the world and the Supreme Being worshiped by the Latter-day Saints. Admonished all to keep the commandments of God. Advised the Elders to keep themselves unspotted from the world, to be obedient to those in authority over them, and to be patient in their labors

President Penrose then spoke on the foundation of "Mormonism." Said he was pleased to see the Saints and Elders so unanimous in their sustenance of the authorities of the Church. When the people got hold of "Mormonism" it created a spirit of oneness. He had traveled extensively throughout the missions since he was here last spring, and found the same spirit wherever he went. Spoke on the fallacy of saying, "We are saved." Showed how ignorant people are who say so, and how necessary it is to be baptized by one having authority. Said he was greatly pleased with the floral display. Showed how God rejoiced in everything that is beautiful and pleasing to the soul. Said the living oracles of God were not dependent on the dead letter. Advised all to keep the Word of Wisdom. If we are true and faithful all things will be ours. Showed that man could not be saved in ignorance, and that the things of God were only comprehensible to those who have the Spirit of God. Encouraged all to press on to the mark of their high calling, which is in Christ Jesus, and be prepared for the day of salvation.

In the afternoon President R. J. Walker, of the Welsh district, was the first speaker. Spoke on the beauty of humility, and in order to be humble we must first be obedient. Advised all to worship God and not mammon. Showed how evil comes from going forth without authority. Advised all to be careful what they say against the Latter-day Saints.

Elder George W. Davis spoke on the Spirit of God. Said he knew that we were in possession of the same. Since he had been laboring in Wales he had been treated very hospitably. Advised

all to learn to love our fellow-men. Before tearing down a man's house we should build him a better one. "Mormonism" is the only true Gospel. Showed that there had been an apostasy, and in order to have a restoration it was necessary to have a church established with apostles, prophets, etc.

President Penrose then said he always enjoyed meeting with the Saints and their friends. Said sincerity alone will not save us. In order to learn of Jesus Christ we must have the Holy Ghost. Said the Scriptures were very brief in regard to the Savior. Beautifully portrayed the birth of the Messiah; followed up His ministry and how He went to one having authority to be baptized. John knew Him as being the Lamb of God. Showed that those who knew anything relative to the things of God did so through revelation, and that without true repentance there was no remission of sins.

At the evening meeting the hall was crowded with a very appreciative audience of a respectable class. Elder George J. Anderson gave a fluent discourse on the origin of "Mormonism." Said that the doctrines of the Latter-day Saints were little understood. Showed how God led the Prophet Joseph Smith. Bore a strong testimony to the divinity of this great latter-day work.

President Smith said he was pleased with what had been said during the conference. Spoke of the mission of Jesus Christ in the spirit world, showing very plainly from Scripture that there is salvation for the dead.

President Penrose said he had followed with close attention what he had heard, and hoped that what had been said would be investigated. Spoke at length on the different dispensations in the history of the world, and laid special stress on the dispensation of the fulness of times. The Saints were told that their belief was a conglomoration of Paganism, of Christianity, of Confucianism, of Buddhism, Mohammedanism and all other religions, and so it was in a sense. "Mormonism" was truth's magnet, for if it is put in contact with any system all the truth therein adheres to it. All religions had a smattering of truth in them. Spoke at length on the law of tithing and showed that God permitted things to happen to those who failed to keep His commandments.

President Smith thanked all who had contributed to the success of the conference by donating flowers, etc., and providing for the visitors, also for the sweet music rendered.

CHARLES G. JARMAN, Clerk of Conference.

A LITTLE girl of six was saying her prayers when her little brother came slyly behind her and pulled her hair. Without moving her head, she paused and said: "Please, Lord, excuse me a minute while I kick Herby."

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, OCTOBER 3, 1907.

A HALTING STEP TOWARD CHRISTIAN UNITY.

THE great efforts put forth by some of the differing sects in Christendom to bring about that "unity of the faith," which should characterize professing Christians, are very gratifying so far as they go. One of the most recent movements in that direction is the consolidation of three Methodist denominations which have heretofore been working on divergent lines. The Methodist New Connection, the United Methodist Free Church and the Bible Christian Church have come together on a common basis and will now be called the United Methodist Church.

The title adopted is a virtual confession of former disunion. Although each of these sects took its rise from the movement inaugurated by the great and good John Wesley, yet they were so discordant in their views and methods that they were at variance with each other, as are all the conflicting churches of modern times, which, strange to say, base their diverse doctrines and doings upon the supposed teachings of one book—the Bible, which forms their sole authority on religious questions. Many attempts have been made to formulate some creed on which they could unite, but hitherto they have been in vain. All these endeavors indicate a perception of the necessity of union as a characteristic of the Church of Christ. They also are signs of the existence of a wrong spirit and of a departure from that unity which once held together in one body the members of Christ's Church, who had "one Lord, one faith, one baptism, one spirit and one hope of their calling in Christ Jesus."

In order that these three Methodist societies shall be made "a trinity in unity," a creed has been formulated consisting of twelve articles of faith. It is not our purpose to take them up in their order for criticism, but will direct attention only to sections ten and eleven, as follows:

X. It is the will of Christ that his church on earth should exist as a visible brotherhood, for the manifestation of his Spirit and teaching in the service of man, and for the extension of his kingdom throughout the world.

XI. The sacraments of baptism and the Lord's supper are of divine appointment and of perpetual obligation.

These are very good announcements, because they are evidently true, if we accept the teachings of Christ and His Apostles as set forth in the New Testament. But do they not in effect proclaim to the world that which the Latter-day Saints are denounced for affirming, namely, that Christ's Church on earth is not to be found in the visible unbrotherhood, confusion, doubt, contention and hostile influences that make up the incoherent mass of existing sectarianism? Does it not suggest a query as to the attitude of the "United Methodist Church" toward the rest of disunited Christendom? Will this new amalgamation stand for the true Church of Christ in contrast with those churches that are not united in "visible brotherhood"? Or will it regard the others as outside its pale? Any other position would be illogical in view of the declaration in its creed which we have quoted.

We are pleased to note the announcement that the sacraments of baptism and the Lord's supper are not only of "divine appointment," but "of perpetual obligation." This leaves open, it is true, the important questions of What *is* baptism? How is it to be administered? Who has the divine right to perform the ordinance, and what is its purpose and object? None of these are settled in the article referred to, yet they have been the occasion of controversies that have divided professors of religion for centuries, and the failure to define them is likely to perpetuate these contentions even in the new combination designed to bring about "visible brotherhood."

Is the "one baptism of Christ's Church" immersion in water? Is it for the remission of sins? Must it be administered by one holding divine authority, as plainly set forth in the New Testament? Or is it to be left to the notions, opinions and option of differing minds among the "visible brotherhood"? Again, if some members of the new organization believe that baptism is "non-essential," as many appear to do, how will they unite with those among them who stick to the announcement that it is of "perpetual obligation." And further, if some of them regard infant sprinkling as unscriptural, irrational and unnecessary, how will they get along in "visible brotherhood" with those "Bible Christian" believers who hold that the Bible does not teach baby baptism at all?

We are pleased to see the struggles toward the "unity of the faith" that arise from time to time among the sects, because they draw attention to the conditions that exist in the religious world and the striking contrast afforded thereby to the Church set up by Jesus Christ and His Apostles from which the world has departed. If this patent fact can be clearly perceived by preachers and people, it may lead to an impartial investigation of the Gospel revealed from heaven in these latter days, and the acceptance of the only true and living Church of Christ which He Himself has now re-established.

How is it possible that the different churches, sects, societies and associations claiming to be Christian, yet having no "visible brotherhood," no settled basis on which to stand, no means of reaching the end of controversies, no binding influence to make them one, no present revelation, no angelic visitations, no prophets, apostles or other inspired and authorized representatives of Deity, no visible head or common purpose, can be viewed by rational Bible believers as the Church of Christ, is a marvel and nearly a miracle. Yet while this notion is entertained and accepted almost universally among them, there is little likelihood that the light which Christ has sent anew into the world will penetrate the thick darkness that overspreads their minds and enable them to receive this Divine illumination.

The only way by which modern Christendom can come out of the Babylon of the age is to drop the man-made creeds and systems which have brought about so much disunion, and take hold of the truth of God revealed by the Father and the Son and by angels sent from their presence, by which the true Church of Christ has been re-established on earth with all its former authority, principles, ordinances, keys, gifts, blessings and Holy Spirit, which are bringing about among its recipients that visible brotherhood, that essential unity and that certain knowledge of Divine things formerly enjoyed by the Saints of God.

It is the word and the will of the Lord to preachers and peoples that they shall come out of their conflicting creeds and systems, repent of their sins, be baptized by immersion in water by one having authority from God, for the remission of their sins, and receive the Holy Ghost by the laying on of hands of men divinely appointed, and by this means come to the unity of the faith, and, with the knowledge of the Son of God, go on unto perfection until they reach the stature of the fulness of Christ and be made one with Him.

C. W. P.

Some people lose sight of the fact that of two evils it isn't always necessary to choose either.

Mutual Improvement Associations' Manuals for 1907-8.—We wish to inform the Elders and Saints in the European mission that the Young Mens' Mutual Improvement Associations' Manuals for 1907-8 have come from the press, advanced copies having been received with pleasure at this office. The subject of the manual for senior classes is "Spiritual Growth." This comprises twenty lessons on practical religion. "The Acts of the Apostles" is the subject of the Junior Manual. These text books exhibit much care and study in their preparation, and, if wisely used, will aid materially in the spiritual development and enlightenment of the youth of Zion and of the Church generally. We expect to have the Manuals on sale by November 1st next.

THE MORMON REVIVAL.

THE following is from the *Gloucestershire Echo* of September 30th last:

Not the least interesting amongst the religious movements of the day is the renewed activity of the Mormons, or, as they style themselves, Latter-day Saints, who are certainly second to none in the zeal with which they profess the faith that is in them and make personal sacrifices for its promotion. The semi-annual conference of the Bristol district of the British mission, which has been largely attended by the Saints from all parts of the county, was concluded by an open service in the Assembly Hall at 27 St. George's Place on Sunday night. The small hall was crowded, the majority of those present being women, with whom were a number of children; but the platform was occupied entirely by men, the Elders being in front, and the young apostles, the faces of several of whom were lit up by intense spiritual emotion, sitting behind. Most of the audience, who belonged chiefly to the middle and artisan classes, were evidently sincere believers, possibly having relatives in Zion (Utah); but a sprinkling had doubtless been attracted by curiosity. Most of the latter were soon unmistakeably impressed by the wave of spiritual feeling which seemed to sweep over the comparatively small but crowded gathering like a contagion; and our theological representative, a veteran habitué at religious gatherings of all kinds, can never recall an occasion on which he was brought so closely into touch with psychological phenomena of this character. It was a liberal education in the possibilities of primitive spiritual emotion—even the manifestations associated with Salvationism, though outwardly more demonstrative, seemed to be somewhat cold compared with it. There was no formal choir, but the heartiness of the general singing was a thing to be remembered. The service began with the singing of

"O, say, what is truth! 'Tis the fairest gem
That the riches of worlds can produce,"

after which one of the Elders or priests (our representative is unfortunately unacquainted with the technology of the faith) offered up a fervid prayer of thanksgiving for the spiritual blessings which had been manifested during the conference. A second hymn was then sung, the first verse of which ran:

The Spirit of God like a fire is burning!
The latter-day glory begins to come forth;
The visions and blessings of old are returning,
The angels are coming to visit the earth.

The singing was led by an American organ and a violin.

A report was presented from which it appeared that there were five branches in the Bristol district, with one high priest, five seventies, and fourteen Elders. In the local Priesthood there were twelve Elders, ten priests, one teacher, and two deacons.

They had, locally, one hundred and ninety-eight members, the total number of officers and members being two hundred and forty-three. They had also twenty-eight children under eight years of age. The total number of souls was two hundred and seventy-one. During the past six months they had baptized twenty-seven and emigrated twelve. Most satisfactory financial statistics were also given. By a unanimous vote the report was ordered to be filed in the archives of the Church.

The first speaker was Elder G. Anderson (Utah), who gave a fluent exposition of the cardinal doctrines of the faith, his speech, marked by a slight and not unpleasant American accent, being characterized by the calmness of absolute conviction with which he referred to the wonderful miracles on which the faith was founded. He courted investigation into what the world termed "Mormonism," whose simple doctrine, though Satan and his myrmidons fought against it, had only to be understood to be admired and cherished. He retold in picturesque language the story of the revelation vouchsafed to the Prophet Joseph Smith. In the year 1823 young Smith had been attending a series of revival meetings, such as had made such a stir recently in Wales, but which lacked the permanent effect over the minds and souls of men which only the truth could give. The prophet whom God had chosen in these latter days to reveal His will to men was a mere uneducated youth. He bore a common name. He was "only a common boy," as the superior world phrased it. Thus did God ever chose His instruments. But Joseph Smith knew all about the conflict of the sects. He had heard them calling one against the other "Lo, here is Christ," and "There is Christ"; but he took God at His word and "searched the Scripture." After the revival services he was led by the finger of the Lord into the woods, where he first overcame evil influences that wrought against him, after which there appeared unto him a bright light, in the midst of which were two Personages, one of whom said "This is my beloved Son in whom I am well pleased." The prophet asked "Which of all the religions of the present time is right, and constitutes the Church of God?" The answer was clear and decisive—"Not one, that all taught for doctrines the commandments of men, preached for hire and made merchandise of souls." Then the preacher described how the Lord led the Prophet to the spot where the Book of Mormon, written on gold plates in Egyptian hieroglyphics of the reformed character lay buried, and how, though Smith was ignorant of Egyptology, he translated the book with absolute accuracy into modern languages. "There is nothing strange in all this," added the preacher calmly. The book came to us in precisely the same manner as all the other books of the Bible had come, and the revelations unto Smith were precisely the same as those which had been made unto the other prophets of God. Then he passed on to sketch the contents of the book, to show that it was consistent with ancient

history, sacred and profane, and how it was needed to complete the symmetry of the Book of Books, quoting largely from Scripture to prove that the advent of the Prophet, marking the beginning of a new dispensation, had been foretold again and again. The researches of learned ethnologists and archæologists had but confirmed word by word the Book of Mormon, which explained long ago the traditions of the aborigines of the New World, and why they coincided with those of the Old World. Joseph Smith had been inspired of God to establish the Church of God of the Latter-day Saints, which had revealed the true and living God to the world unobscured by the jargon of so-called theology, showing that He was a person in whose image we had been created, not a shadowy being without body, parts, or passions. As Christ had chosen humble fishermen to be His disciples, so had He again chosen a common boy to be as holy a prophet as Isaiah, and to reveal the will of the Father unto mankind.

Elder R. J. Smith (President of the conference) gave a stirring Gospel address on the lines of Mormon orthodoxy, showing that all the children of men were to hear the truth preached before the fulness of time, and that the millions who had gone beyond the veil without the opportunity of hearing it would have it preached to them in spirit land as typified by Christ's preaching to the spirits in bondage.

The addresses were brought to a conclusion by Elder Charles W. Penrose, President of the British Mission, Liverpool, an English convert, a cultured and earnest speaker, with a strong vein of dry humor notwithstanding his evident, all-souled conviction, who for upwards of an hour held the audience spellbound by his eloquent pleading for the faith that was in him. First he dealt with Old Testament history, and showed how God had mercifully granted dispensation after dispensation to check the natural tendency of man to fall away from His truth, and how even after Christ had appeared on the earth things soon became worse than before, necessitating that dispensation of the fulness of time which had indeed been foretold in Revelation. Then he sketched the evolution of religion, and showed how, in accordance with his line of argument, all the religions and sects were based on the teachings of men, whereas the Latter-day Saints derived their teaching direct from God Himself, a claim that could be tested by the evidence of actual present-day manifestations. If the world had anything better to offer they would take it; but they wanted the best ("Amen, Amen"). They were told "Your belief is a mere conglomeration of Paganism, of Christianity, of Confucianism, of Buddhism, of Mohammedanism, and all religions." So it was in a sense; for Mormonism had by natural affinity attracted all truth to itself wherever it was to be found lurking, as it did lurk even in false religions, just as the magnet attracted good metal and repelled the dross. Pointing to the young apostles on the platform,

he declared that they had left their homes without thought of worldly advantage to take the truth to mankind. Would the world as a whole accept it? Ah, no. Then he spoke with some pathos of his own experience as a missionary, and in a tone of gentle charity rebuked the hired preachers of false doctrines who, in their pulpits, endeavored to "hedge up the way of the Gospel" by libelling and reviling its only true teachers. He gave particulars of their propaganda in all languages throughout the world, and said in fulness of time plague, pestilence, and famine would come upon the earth unless they accepted it. Not that the all-good God Himself wrought evil, but when men's hearts were hardened He simply allowed the spirits of evil to plague mankind in the hope that in their distress they would turn to Him for intervention. He closed with a fervid appeal to those who felt half persuaded to be strong and courageous, to take their stand by the Saints of God, notwithstanding the scorn and persecution of the world.

The service closed with the benediction, pronounced by Elder C. G. Jarman, after which some of the audience spontaneously broke forth into "God be with you till we meet again; till we meet at Jesu's feet"—apparently in reference to those friends who had determined to emigrate to Zion. The Elders also came down amongst the flock, and there was much handshaking.

CONFERENCE APPOINTMENTS.

Grimsby	Sunday, October 20th, 1907.
Manchester	,, ,, 27 ,,
Sheffield	,, November 3rd, ,,

FROM THE MISSION FIELD.

Good News from New Zealand.—Writing to President Penrose under date of August 7th last, Elder Willard D. Ellis, secretary of New Zealand mission, says: "The MILLENNIAL STAR is read by us with much interest. It does one's heart good to read of the success of the Elders laboring in the European mission. On July 28th another chapel was dedicated in this mission, making four completed and in use. A fifth is nearing completion."

Elder Orval E. Peterson Honored.—President Ralph A. Badger of the South African mission, writes under date of the 11th ult.: "Elder Orval E. Peterson, of this mission, having received an honorable release, has just embarked on the s.s. *Runic* for Liverpool. We held a very pleasant social in his honor at our hall in Woodstock, on the 5th inst. Notwithstanding the inclemency of the weather, fifty Saints and friends assembled together and spent a most enjoyable evening. Elder Peterson carries with him our

love and esteem, and our prayers and best wishes for a safe journey home. The Elders are all well, and are prospering spiritually. Most of them have recently gone to new fields of labor, as the towns in which they had been laboring have been worked from two to four years."

Baptisms.—Elders Henry E. Taylor and Jeremiah Jones report a baptismal service held in the Darlington Corporation Baths, on Sunday, September 29th, 1907, when three converts were baptized into the Church by Elder Jeremiah Jones. The meetings in Darlington are well attended, the Elders are getting into the homes of many investigators, and they believe that excellent results will follow.

A baptismal service took place at the Walsall Public Baths on Sunday, 22nd inst. A number of Saints and friends assembled to witness the ceremony. They were addressed by President William E. Corbridge, who spoke upon the first principles of the Gospel and gave some pointed instructions to the Saints. Three members were then added to the Church by baptism, Elder Le Roy Dixon officiating in the sacred ordinance. The Elders are making many friends in Walsall, and report that the prospects for the future are very encouraging.

In a letter recieved from President Ralph A. Badger we learn that three new members were recently baptized into the Church in South Africa.

A baptismal service was held Sunday afternoon September 29th, 1907, at the Corporation Public Baths, Barnsley (Sheffield conference). A large number of Saints and friends assembled to witness the ceremony. President Abel G. Rich and Elder James Nisbet spoke to the converts and a large audience on the necessity and sacredness of the ordinance about to be performed and clearly defined its place in the plan of salvation. Ten members were then added to the Higham branch, the ordinance being performed by Elder James Nisbet. Confirmations took place at the evening meeting, when the room was filled to overflowing. The outlook in this district is very encouraging.

A baptismal service was held in the Montpelier Baths, Cheltenham, on Saturday, September 28th, 1907, when another member was added to the Church. President R. J. Smith officiated.

SUNDAY SCHOOL LESSON FOR THEOLOGICAL DEPARTMENT.

Jesus the Christ.

Lesson XXVIII.—Ask and it Shall be Given You.

I. "Lord teach us to pray." (Luke 11: 1).

1. A request from the disciples. (a) Inspired by His praying; thus the Lord's praying led to the giving of the Lord's prayer.

II. The Lord's prayer. (Luke 11: 1-4; compare with Matt. 6: 9-13; and with the version in the Nephite scriptures (III. Nephi 13: 9-13).

1. Characteristics of the prayer. (a) Simplicity. (b) Absence of vain repetitions—in contrast with the wordy prayers so common in that time and since (see Matt. 6: 5-8). (c) The spirit of sincere devotion.

2. Analysis of the prayer. (a) Addressed to the Father with reverence. (b) The coming of His kingdom asked. (c) "Thy will be done" follows as an essential condition. (d) Petition for bodily needs and supplies—"Give us this day our daily bread"—expresses continued trust in the Father's providing care; we are not told to ask great supplies for future needs. (Compare the feeding of Israelites with manna—from day to day—Exodus 16: 4, 5, 14-26). (e) Forgiveness asked in proportion as we forgive others (see Lesson XXII). (f) Protection against temptation and deliverance from evil. (g) Acknowledgment of God's supremacy in all things. (h) "Amen"—A closing invocation, meaning "Let it so be"; i.e., a petition that the foregoing prayer be heard and answered.

III. Prayer to be continued.

1. Answer to prayer to be awaited as a gift from God, to come in His time and manner.

2. Persistency in prayer and sustained faith secure the blessing.

IV. The lesson illustrated.

1. Parable of the importunate neighbor (Luke 11: 5-8).

2. Parable of the importunate widow (Luke 18: 1-8).

Application of these parables must be made with care, and with strict regard to the evident purpose of the Great Teacher—that if men can be brought to respond to repeated petitions, the Father, whose love for His children is greater than the love of man, will surely hear (Luke 11: 11-13; compare Matt. 7: 9-11). Note the assuring promise (Luke 11: 9 and references thereto).

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